11: Haguenauer--41-42 T-3 (no date) 1929 Formosan Aborigines
116, 602, 775, 842 Atayal

The Tayals' ideas about birth are no more scientific than their thoughts concerning death. However surprising this may seem, they do not look upon a child as the simple result of conjugal relations, for they believe that birth can only be achieved when a soul is reincarnated in the body of a woman in the tribe. Therefore the spirits are closely associated with the existence of the living. The community and the clan are literally a group of souls some of which are imprisoned in bodies, while others are free, but all of them are serving the clan. [42] The community increases in strength in proportion to the number of the souls who are interested in its fate.

11: Haguenauer--42 T-3 (no date) 1929 Formosan Aborigines
116, 602, 609, 721, 775 Atayal

The victim of a head hunt was always a stranger, and they cut off his head to liberate his soul. By apologizing to it and offering it wine and millet, the soul was enslaved so that it would serve the clan. And this conquered soul added one more unit to the community, which now had an additional voice in the kingdom of the spirits. This reasoning is also applied to animals. The savage collects the skulls of the beasts which he has slain; by doing this he believes that he increases his power over them, and that he ensures good hunting for the future.

14: Tamai--96-97 J-2 (1896) 1896 Formosan Aborigines
116, 585, 609, 602 Chin-hoan

According to the last reports from Formosa (dated March 15th, 1896), a former member of the Japanese Diet, Tetsusáburo Hiyama from Tokyo, married the second daughter of the chieftain Shiro. Before his marriage, Mr. Hiyama sent two oxen and [97] a barrel of salt to the parents of his future bride. The parents are very pleased about their daughter's marriage to a Japanese. While other Japanese do not dare visit the villages of the Tschinwans, Mr. Hiyama may now visit any Tschinwan village with his wife and is received hospitably everywhere. This marriage seems to have been a clever move on Mr. Hiyama's part, since it gives him an opportunity to learn to know these people better.

22: Wiedfeldt--25 [2] F-5 (1913) 1914 Formosan Aborigines
116, 614, 602, 619 Atayal

The Atayals have developed two other social institutions which are superior to the individual and are independent of life and death, as well as of the will of the individual. They outlast the changing generations and give stability and strength to the whole Atayal community. Just as each individual belongs to a family, each family is a member of a clan, and each clan in turn is a member of a tribe. No clan can leave its tribe, and no family can leave its clan, unless it is excluded by the decision of the clan.

22: Wiedfeldt--46 F-5 (1913) 1914 Formosan Aborigines
116, 571, 602, 614 Atayal

The next highest social institution [MC: above the family], the clan, is based on the blood relationship of the families, which are thus united into a solid unit. Since each member has the same influence on the direction of the clan, each is exposed to the same dangers, and each derives the same profit from it. Joint responsibility, which is the most rudimentary and most easily developed form of common responsibility is in keeping here, especially since more cultivated types of association with limited or graduated responsibility are unknown. The clan is charged with such economic tasks as exceed the capacity of the individual family. In particular, it owns the property which the member families use and own temporarily... It has other important functions in criminal and civil law, and together with the tribe it facilitates the entire legal side of Atayal life.

25: Plaut--59 [3] U-4 (no date) 1903 Formosan Aborigines
116, 582, 602, 736, 765

Blood relationship operates as follows:

1. Members of the three classes are not allowed to marry one another;
2. needy members of the three classes, that is widows and orphans, must be fed by the other members;
3. among the Tsarisen, Spayowan and Puyuma, the members of the three classes have to mourn the death of any one of their group."